

# UNITY

Freedom, Fellowship and Character in Religion.

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## Editorial.

MR. EFFINGER'S report to the National Conference is postponed on account of press of matter to next week's issue, when it will appear in full.

THE *Woman's Journal* informs us that Mrs. Ormiston Chant was lately invited by Spurgeon to preach from his pulpit.

ONE of the pleasant episodes at the annual Harvest Festival of All Souls Church, Chicago, the other day, was the christening, with others, of three sweet little grandchildren of John Weiss. The minister could not refrain from a word of praise and gratitude for what that tongue of fire and buoyant spirit had done for those who were young a quarter of a century ago.

"WAS ABRAHAM LINCOLN A CHRISTIAN?" Concerning this question, his law-partner and personal friend for thirty years—Hon. William H. Herndon—says, that in all Lincoln's voluminous speeches and letters, he never mentions the name of Jesus or Christ, as a Christian believer. There is a dead silence. "Lincoln was not a Christian in any sense other than that he lived a good life and was a noble man. If a good life constitutes one a Christian, then Mill and a million other men who repudiated and denied Christianity were Christians, for they lived good and noble lives."

ONE of the prettiest little ventures in individual church journalism has just reached us from Saco, Me. It is to serve the interests of the Second [Unitarian] Parish, organized in 1827, now under the pastoral care of Rev. J. L. March. It is called *The Outlook*. Be-

sides the church calendar, list of officers, etc., it contains hymns and other selections from Unitarian writers. We call attention to *Article I.* of the charter and by-laws. "*Name and Purpose.*" The name and purpose of this society shall be the 'Second Parish in Saco,' whose object shall be to maintain public religious worship and instruction; to encourage charitable and benevolent activities; to advance the moral and spiritual interests of its members, and to extend a knowledge and practice of pure religion."

It is for the radicalism defined and defended by Rev. Phillips Brooks that UNITY stands. "What is radicalism? It is not tearing things up by the roots. . . . It is getting down to the roots of things and planting institutions anew on first principles. An enlightened radicalism has regard for righteousness and good government. . . . The broad and generous freedom of this nation brings with it a corresponding responsibility. . . . It is possible that God purposes that this land shall be the home for all nations. True freedom consists in the highest service; we cannot in allegiance to the principles of freedom confine our aims to the benefiting of any one race, but the aim should be rather to bring all the races up to a common standard in the service of God."

THE *American* (Philadelphia) referring to our recent Conference, says: "Philadelphia was one of the first American cities to hear Unitarian doctrines preached. As early as 1735, before these views had begun to be known in New England, Rev. Samuel Hemphill was suspended from the Presbyterian ministry in Philadelphia for preaching them. Afterward, Mr. Hazlitt, father of the essayist, and Dr. Priestley preached here, both of them in the chapel of the College of Philadelphia, which seems to have been the place of general resort for sects which had not yet obtained a house of worship of their own. But Unitarianism, like Universalism, which John Murray preached here earlier than in any other city, never struck deep root in Philadelphia."

WE cannot too heartily commend the timely wisdom and good sense of the following words of Miss Lilian Whiting, who, speaking of the six principles of health for women, lately enumerated, viz., air, food, sleep, exercise, recreation and dress, adds a seventh, intellectual activity, which, more than any material cause, preserves the energy and life of youth. "If Mrs. Howe had substituted meditations on dress reform, and ten miles a day walks, for study of the philosophy and the higher literature, in her youth, it is a question if she would now be, at seventy, traveling over the continent, lecturing and organizing work with the vigor of a woman of thirty. When will women come to realize that, for the most part, good health is the outward result of harmonious mental and spiritual activity?"

It is greatly to be regretted that our editorial staff was not better represented in the evening audiences attending Prof. Davidson's lectures on the "Greek Ethics," delivered at the Art Institute, under the auspices of the Chicago Institute, and that we should be obliged to deprive our readers of a full notice of the same. Prof. Davidson is one of the most scholarly lecturers on the American platform, and an earnest worker in the cause of intellectual progress. His stay in this city was, as

usual, filled with invitations to lecture either on the public platform or at gatherings of a semi-social character in private houses. A lecture on Sappho, given at the Woman's Club rooms, for the benefit of the Protective Agency, the lecturer generously contributing his services, was one of the most interesting. Prof. Davidson is a manifest Scotchman, in speech and appearance, and among other features of his stay were readings from the Scotch poets, given, it is needless to say, with inimitable skill and power. He returns to Chicago to take part in the Shakespeare School, to be held during holiday week, under the direction of Prof. Denton J. Snider. Prof. Davidson is, we believe, to give two lectures in the course.

As will be seen in our announcement column we open again the acknowledgment account of the Permanent Endowment Fund of the Western Unitarian Conference. Fourteen hundred and eighty dollars from one society additional to sums already acknowledged from that society. We know that other societies have sums to report. Will they please send in the word officially? Now that other strains have passed, the work may go rapidly forward. The May meetings will soon be here and we want at least the first twenty-five thousand dollars that will make present subscriptions good all in by that time. That the Western Unitarian Conference has a right to be and needs to be placed on a permanent footing can no longer be a matter of doubt in the mind of any one who believes that it is possible to organize for religious work and worship without making a measuring line and a tool for exclusion out of any of the great words of the soul. The fact that this position is so strenuously and systematically challenged is the final and all-inclusive argument for the Conference.

Six thousand one hundred and fifty-three dollars is reported as having been raised at Philadelphia towards the James Freeman Clarke Professorship in the Meadville theological school. No more loving or tender chords were struck at that meeting than those raised by the utterance of the name, James Freeman Clarke, and the sum would have reached a far larger amount if there could have been any assurance that the spirit of the school itself could be brought a little more in harmony with the inspiration and movements of this progressive age. Many who love Meadville and who are anxious to help the school have had to note with sadness how inhospitable its atmosphere is to some things most intimately related to the spiritual as well as the intellectual growth of young men and women who hope to train themselves to become leaders of thought, lovers and guiders of men. There are new demands being made upon the minister of liberal religion in these days, and the best preparation for these is not a condemnation but an encouragement and a stimulating of the spirit of inquiry, radical investigation, a sympathetic and prophetic facing toward the future. If the new professorship will bring the new man, to reinforce these elements in Meadville, let the sum be raised quickly, for there is nowhere a place for better investment than at Meadville.

It would seem from the last number of the *Christian Register* that one of the burning questions which lay suppressed and smoldering beneath the

complacent surface of the National Unitarian gathering at Philadelphia, but few realizing its existence there, was whether the little Indians at the Ramona Ranch school in Montana shall be given iron bedsteads to sleep on or be confined to a blanket, only they must air that and learn how to make it down nice and neat every night. The paper alluded to contains a two-column editorial in favor of bedsteads, while Mr. Herford has an article of over a column's length leaning towards the blanket theory. There is a good deal in this question, and if it had blazed up into open discussion at Philadelphia, the hidden strength of that body might have appeared. Perhaps the consciousness that it was there is what helped make Francis Tiffany's address on this school and the problems involved so very witty and wise.

CHICAGO has found another benefactor on a large and thoughtful scale. John Crerar, a modest man, recently deceased, has bequeathed nearly two million dollars to various benefactions already existing in the city, and to the founding of another great library on the South Side: perhaps one million and a half of money will go to this commendable object. Mr. Crerar was a Presbyterian, and his generosity was marked toward his pastor, his church, and the institutions maintained by that denomination. In the hands of a less intelligent and fair-minded board of trustees than those named by him, there were certain restrictions, which, if narrowly interpreted, might cripple the scope and value of the library. But the spirit is so worthy and manifest that we look forward with pride to the new John Crerar library. The following is the passage of the will referred to:

I desire that books and periodicals be selected with a view to create and sustain a healthy moral and Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons, but I mean that dirty French novels and all skeptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement.

## WHAT CAN IT MEAN?

The earliest controversies between Unitarians and their Evangelical opponents were apt to close with the charge that liberal Christians were lacking in the spirit of devotion; they were not "praying men." Said a *Letter from a Gentleman in Boston to a Unitarian Clergyman of that City*, published in 1828: "Can any man be a Christian who does not pray, and take delight in prayer? I am credibly informed that there are whole societies of Unitarians which do not contain a single family (ministers excepted) where family prayers are observed; and I have reason to believe [and the author had been an active member of the Unitarian denomination] that secret devotion is far from being practiced regularly and fervently by professors of religion in that denomination. The contrary is the case with the Orthodox." The writer's implication is that there were very few "Christians" among the Unitarians of that date.

It is presumable that Unitarians have improved in this respect in later years. A greater emphasis has been laid upon "worship"—at least by one wing of the body. Prayer—a whole hour of devotion—is usually appointed to precede the deliberative action of our principal assemblies each day.



But in the orthodox bodies there is evidently a decline of interest in this service. It drags, is thinly attended, and in some cases has to be placed at the noon-hour to catch the people. *The Methodist Recorder* speaks of the recent experience of the Episcopal Convention in New York, as not uncommon in orthodox bodies. They had only half an hour's devotional meeting prior to the business meeting, but the attendance was beggarly, showing a great lack of the devout mind. The same difficulty had grown so grievous at the General Assembly of the Presbyterian Church last spring that it made "the devotional meeting a part of the regular exercise, and hence requiring attendance." Whether they called the roll before the prayers began or not, we are not told; possibly a system of monitors saw to that. But it is plain that the system of compulsory prayers has now been fully instituted.

Let us hope that it will not be found wise or necessary to do this at our Unitarian Conferences for some time to come. Indeed, the *Recorder* remarks that "enforced devotion hardly seems the thing." It would seem as though prayer should still be permitted to retain something optional in it—both to him who speaks and to him who listens.

#### AN ENGLISH VISITOR.

Accompanying Prof. Thomas Davidson on his recent visit to the city, to deliver a course of lectures on Greek Ethics, before the Chicago Institute, was a young Englishman, who crossed the Atlantic last summer to take part in Prof. Davidson's summer school at Farmington, Conn. Mr. Percival Chubb thus became known to a small circle of Chicagoans before his visit to us. The three weeks sojourn he has made in our city, during which both Prof. Davidson and himself received much social attention, aside from that obtained on the lecture platform, have enlarged this acquaintance.

Mr. Chubb is a lecturer and writer on social and economic topics. He frankly describes himself as an English socialist. The main point of difference, as we understand it, between German and English socialists, is that the latter seek the political changes they desire to establish, through constitutional measures.

In England the central government is much more active in the regulation of county and municipal affairs than with us. Parliament, so to speak, controls everything, and it is a prominent aim of the party to which Mr. Chubb belongs to bring about a reform of method here, by making the county or shire a more efficient and responsible agent in the direction of public affairs. Then, says Mr. Chubb, "we seek the municipalization of industries rather than the nationalization." One step has already been taken in this general direction in the establishment of what is called the "county government act." But quite as much as upon legislative enactments and reforms in the constitution, the English socialist relies upon moral methods, the advancement of knowledge and inculcation of higher standards of living. Only by this enlargement of the ideal life and the promotion of the spirit of humanity can real and permanent good be wrought.

The particular organization through which Mr. Chubb and his friends are working is called "The Fabian," named after the Roman general whose cautious policy won for him the sobriquet of "The Delayer." The Fabian was organized about six years ago, its members desiring to place their work above all suspicion of connection with or likeness to the revolutionary schemes and methods of other socialists. In England there is no reason for the extreme measures that may seem to have a shadow of excuse in the more arbitrary governments of continental Europe. The present socialistic movement is but the legitimate outgrowth of that spirit of national liberty embodied in the constitution, and confirmed in the progress

of English history. Among Mr. Chubb's co-workers are Sidney Webb, author of *Socialism in England*, published in the Economic Series, Bernard Shaw, author of one or two novels of a socialistic tenor, and Mrs. Annie Besant.

It is interesting to know that Mr. Chubb was led to his present work and line of study through the writings of some of our great Americans, chiefly Emerson and Walt Whitman. He is the editor of a volume of Emerson in the Camelot Series, and he speaks in terms of warm enthusiasm and gratitude of our hoary-headed poet. Mr. Chubb is also a member of a society called "The New Fellowship," which he describes as somewhat similar to that of Prof. Davidson's following in New York, but of a more practical turn. He was also one of the original members of the London Ethical Society, which must not be confounded with the society under Mr. Coit's leadership, formerly Mr. Conway's congregation. The London Ethical Society has no single leader, its work consists of Sunday evening lectures, a free Kindergarten, and the care of a Boys' and Girls' Guild in Drury Lane. For three years he was secretary of the Progressive Association, which, like the Free Religious Association, offers a free platform to the representatives of all religious faiths, and which has published an interesting little hymn book of strictly unsectarian character, called *Hymns of Progress*.

Mr. Chubb will remain in this country for at least a year, prosecuting his studies of American institutions, lecturing and writing for the English press. He occupied the platform of the Ethical Society while here, and also lectured at the Madison Street Theatre on "The Emergence of New Social Ideals," besides giving a number of parlor lectures. None of these was of greater interest than that on Arnold Toynbee, whose name stands at the head of the Toynbee Hall movement, which has lately become better known to Chicagoans through the work, copied after it to some extent, undertaken by two or three devoted young women on South Halsted street. Mr. Chubb will visit Chicago again near the holidays, extending his visit West as far as Denver, and stopping here again on his return. It is to be hoped that some arrangements may be made to hear a full exposition of Mr. Chubb's views in not a single but a short course of lectures. The air is alive with these topics, and all earnest and thoughtful minds admit the need of the fullest enlightenment.

C. P. W.

#### FROM ACROSS THE SEA.

Since my last letter to *UNITY* there have been several events here likely to interest its readers. The labor troubles about which I wrote last have somewhat subsided, although one reads of strikes and threatened strikes in various parts of the country. These industrial "wars and rumors of wars" are indications partly of the revival of trade which is going on, but more particularly are they signs of that growing discontent with the conditions of the life of so many of our poorer brethren and sisters. And more attention is being given by the churches and others to the subject. The Archbishop of Canterbury has called the special attention of the clergy of his diocese to it, and the extent to which the churches should interfere in disputes between employers and employed has been the subject of discussion in more than one instance.

The Church Council at Cardiff proved to be a matter of less importance than was anticipated. In Wales, the burning questions are the proposed disestablishment of the Welsh church, and the tithes, as to which an ineffectual attempt was recently made to effect a settlement. It was expected that some reference would be made to the latter question, but in this public expectation was disappointed. The other question, however was referred to by more than one speaker, and as may be supposed, the proposal was condemned altogether.

Nevertheless, there can be little doubt that the question is making progress; it has been made part of the platform of the Liberal party, and although there is no prospect of it being dealt with so long as the present Parliament exists, the Liberal leaders will be forced to deal with it when they come into power. This is one of the questions which do not disturb you, but which is a very serious one for us in England.

Last year there was an Ecumenical Council at Lambeth Palace, and some suggestions were made with the view of bringing about a reunion of some of the orthodox nonconforming sects with the Established Church. Resolutions to this effect were passed and were forwarded to the Congregational and the Baptist Unions for their consideration. Needless to say the Unitarians were not included in the invitation. The basis upon which this Home Reunion was to take place included the acceptance of the Apostles' and the Nicene Creeds, and the recognition of the Historical Episcopate. It is now just two hundred years ago since any such attempt to bring about a reconciliation between the Church and the Dissenters was made. Then Burnet and Tillotson, and those who thought with them, were prepared to make far greater concessions than our Bishops are to-day. What they were prepared to do appears in the 11th chapter of Macaulay's *History of England*, where too, is recorded the failure that attended their efforts. And now a similar failure has resulted. It is difficult to believe that the Bishops could have imagined that the Congregationalists or the Baptists would for a single moment entertain the suggestion. If they did they have been most convincingly undeceived, for both bodies have sent replies to the Archbishop of Canterbury's letter which accompanied the resolutions, entirely rejecting at least one, and, to the Bishops, probably the most important, basis of reunion—the recognition of the Historic Episcopate. Curiously enough, neither body appears to object to the acceptance of the two Creeds, although, up to the present, neither of them has been regarded as essential or binding.

One of the most important discussions, at least one that created much animation at the Congregational Union meeting, was one brought forward by a follower, to a certain extent, of Mr. Henry George. Mr. Albert Spicer, one of Her Majesty's Justices of the Peace for Essex, a gentleman in a large way of business in the city of London, read a paper advocating some of George's theories, and a prolonged discussion took place thereon. The fact is significant, because it was not so long ago that George's views were regarded with scant favor by all but a few extremists. Now we find them actually recommended and patiently discussed at the meetings of so important a body as the Congregational Union. It is but fair to say, however, that very few go to the extent of adopting George's theories and remedies in their entirety.

We have had, till recently, three institutions in this country, where young men could be trained for the Unitarian ministry. "Manchester New College," the "Presbyterian College Carmarthen," and the "Home Missionary Board" at Manchester. The first of these has just migrated to Oxford, a movement of very doubtful advantage to any of the persons concerned, and likely, in my opinion, to lead to its not very distant annihilation. But M. N. C. has always occupied a higher educational position than either of the other two. The Welsh college remains in pretty much the same position as it has done for the last fifty years. The Home Missionary Board was established more recently, and was intended in the first instance to fit out men intended for Mission work. The curriculum was not so high, or so advanced, as that of M. N. C., but it has turned out some able and earnest ministers. Some of the men trained there have gone for a short period to M. N. C. before entering on the work of the

ministry. The principal of the board having been compelled to retire from active duty, a re-organization of the college was determined on. It was proposed among other things to change its name to *The Unitarian College*, but this was strenuously objected to, partly as casting a slur on the other institutions, and partly because it is opposed to the policy, heretofore prevalent among us, of avoiding the bestowal of a sectarian name on any of our churches or institutions. A compromise was arrived at, which does not however satisfy those who objected on the latter ground. It is to be called *The Unitarian Home Missionary College*. A former principal once wittily said that the old name, *Home Missionary Board*, was a rather wooden description, and so far as I can see the getting rid of that is all that has been affected. The new principal is the Rev. Alexander Gordon of Belfast. The appointment is not viewed with complete satisfaction. Mr. Gordon is no doubt a learned man, but he belongs to the old and decaying school of Unitarians in this country, and his sympathies are in direct opposition to much of the teaching that has been given at the Board of late years. It is not so very long ago that he was stated to be the only Socinian left in England.

Last week the first outcome of Dr. Martineau's extremely impracticable scheme of organisation was inaugurated in London. It is called a "Provincial Assembly for London and the South Eastern Counties," and it consists of ministers and congregations, a list of which is given and which may be added to from time to time, in London and the adjacent counties. It is certainly an outcome of Dr. Martineau's proposals, inasmuch as it would never have seen the light but for them, but it differs very considerably from them. Impracticable as they were, at least they aimed at something practical, but this scheme involves nothing more serious than an annual meeting, a presidential address, and a social meal. This is not a great result from the combined deliberations of our best men, and in so far as it is calculated to withdraw support from the British and Foreign Unitarian Association, the new organization is a mischievous mistake. It is too an anachronism, for the promoters have gone back for their model to a similar association established at the beginning of the last century. That has a certain historical prestige which makes up for much of its antiquated methods. This is something like the imitations of antiquity which are rather fashionable in some quarters. Its promoters seem to have failed altogether to recognize the real wants of our churches, and to have produced a society which is to do as little as it possibly can.

Unitarian services are now being held in both Oxford and Cambridge. These are an innovation in the former seat of learning; in Cambridge they have been tried before with little success. When the sons of Unitarian ministers, who were at college abstained from attending these services, or in any way supporting them, success was not very likely to crown the efforts of their promoters.

B.

THE divine training of humanity begins with, and leads through the human, in order to end in the divine. Out of love of children for parents, the divinest of all analogies, there arises the love toward God. "He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?"—Prof. Allen's "*Jonathan Edwards*."

I WILL call no Being good who is not what I mean when I apply that epithet to my fellow creatures; and if such a Being can sentence me to Hell for not so calling him, to Hell I will go.—John Stuart Mill.

I NEVER yet knew the sun to be knocked down and rolled through a mud-puddle; he comes out honor-bright from behind every storm.—Thoreau.



## Contributed and Selected.

## AN ADDRESS BEFORE THE CHICAGO UNITARIAN CLUB,

NOV. 12, 1889, BY D. L. SHOREY, PRESIDENT.

DEAR FRIENDS:—I am very glad to meet you at the opening meeting of the second year of the Chicago Unitarian Club. It was understood when I was elected president that I was expected to serve only one year. In my opinion the interests of the Club will be promoted by changing the president every year; and now is the time to establish the precedent.

The functions of the Club, if it continue to exist, will be modified as the exigencies of time and occasion require. At present its main duty ought to be, I think, subsidiary to the work of the Western Unitarian Conference. That conference has been assailed and neglected by those who should be its friends. It has met unfair criticism and misrepresentation, generally, without any reply whatever. It has desired to avoid contention in the hope of securing harmony and peace. The time has come for a sharper policy. Unfair criticism and misrepresentation, when made by men of position and character, must be met, no matter how disagreeable the task. Harmony and peace in the judgment of all earnest men are not to be obtained at the costly sacrifice of truth, or of the methods by which truth may be best inculcated. Even the old Greeks discovered and maintained that the interests of truth require that the mind as well as the body of men shall be free. The Western Unitarian Conference stands for the largest freedom; and it therefore represents the best method possible in religious as well as in all other inquiries.

As one of the representatives of the Western Conference, I have attended during the past year two general meetings of Unitarians in the East, the meetings of the A. U. A. and the meetings of the National Conference at Philadelphia. One cannot attend these meetings without being impressed with the largeness and the growth of Unitarian thought. It is evident that the Unitarian orthodoxy, which Channing justly feared, has so nearly passed away, that if Channing were now living he would hardly think that further criticism of it was worthy any longer of his splendid powers. The even course of proceeding at the Philadelphia conference is noted for at least one incident, that well illustrates the growth of liberal opinion. While Mr. Abbot was reading his most instructive essay, the thoughts of many present must have run back to the exciting discussion led by him at Syracuse twenty-three years before. Mr. Abbot, supported by other earnest and accomplished young men, at the Syracuse conference, proposed as a substitute for the Preamble and Article 1 of the Constitution the following:

*Preamble:* Whereas the object of Christianity is the universal diffusion of Love, Righteousness and Truth, and the attainment of this object depends, under God, upon individual and collective Christian activity; and collective Christian activity, to be efficient, must be thoroughly organized; and

Whereas, perfect freedom of thought, which is at once the right and duty of every human being, always leads to diversity of opinion, and is therefore hindered by common creeds or statements of faith; and

Whereas, the only reconciliation of the duties of collective Christian activity and individual freedom of thought, lies in an efficient organization for practical Christian work, based rather on unity of spirit than on uniformity of belief:

Article 1. Therefore the churches here assembled, disregarding all sectarian or theological differences, and offering a cordial fellowship to all who join in Christian work, unite themselves in a common body, to be known as The National Conference of Unitarian and Independent Churches.

It seems incredible now that an article which expressed accurately the policy of the conference as illustrated by its entire history, should have then encountered such intense opposition from all the leading men in the conference. One who listened to that impassioned discussion would be led to think that by the adoption of Mr. Abbot's proposed basis for Christian work, the

foundation of things would break up. Even the proceedings of that very conference justified Mr. Abbot's amendment. The conference itself, as an institution, was mainly the creature of the brain of Dr. Bellows. He had shaped its policy. He was chairman of its first council. Only a few hours before Mr. Abbot brought on his memorable debate, Dr. Bellows had read the first report of the council to the general body, in which he said: "It certainly is something unknown in ecclesiastical organization for a formal body composed of official delegates to meet together for conference touching missionary and practical purposes and not theological discussion." Immediately following the report of the council Dr. Clarke read the report of the committee on the Basis of Organization, in which he set forth the insuperable objections to making a statement of belief a basis of organization, and concluded with the declaration, "All our traditions as a denomination are opposed to such a course, and it is quite certain never to be adopted." What do these statements of Dr. Bellows and Dr. Clarke mean, except what was precisely declared in Mr. Abbot's rejected amendment? According to these statements what basis can the conference have unless it be the basis of Christian work proposed by Mr. Abbot? In fact it never had any other. I sometimes fear that logic is never recognized in a religious body. Time brings about its own reconciliation. The same man, no longer young, the same thoughts, only more matured, that were rejected at Syracuse received the applause of platform, floor and galleries, throughout the vast audience in the Music Hall at Philadelphia.

I regret to be compelled to say that through somebody's management or mismanagement the Western Conference was too much ignored at the Philadelphia meeting. I am sure, however, that the neglect escaped, for the moment, the general notice. Those who are familiar with the operation of the National Conference are aware that the Council practically shapes the whole policy of the National Conference; it arranges the entire programme for the biennial meetings; it appoints the most important committees to act during the intervals of the biennial meetings. Not a member of the Western Conference was elected to that council. When the purpose and the effect of the omission began to be understood, much regret was expressed by many delegates. The delegates from the Western Conference had too much self respect to contend for a position that by precedent, policy and justice should have been freely accorded to them without their seeking. I will not dwell upon further disagreeable recitals. The Western Conference is an independent body, older by much than the National Conference. Its work is well defined. Its policy is known. It would like to have sympathetic co-operation with eastern organizations in promoting the common cause. It, however, demands nothing, and if such co-operation is not freely sought for and freely accorded it will work on its own lines, seeking fellowship wherever it can find it, East or West.

We have also to account with the persistent obstruction of a few men in our work at home. The *Unitarian*, having raised the false "issue in the West," in its November number, pleads with the devoted men it has long and persistently misrepresented, to verify by their practice the false charges it has with tiresome iteration made against them. These ministers of the Western Conference, it is urged, having given up all theistic conceptions, if they are honest, must also, as a consequence, give up the use of prayer in their pulpits. The implication that they have given up their theistic conception is based on the declaration that they make no doctrinal tests of fellowship. As well urge that, because Unitarians refuse to declare a creed, they have no opin-

ions, and have had none from the beginning. Why, it urges, will earnest and devoted men and women, if they are honest, continue to conduct their services of public worship with hymn and prayer? Clearly, then, if these devoted men will not follow the line of consistency drawn for them by the *Unitarian*, the whole "issue in the West" will have to be buried in the infant grave of the Western Unitarian Association, for better than a thousand express affirmations are the impressive implications of conduct which they unobtrusively exhibit in all their services of public worship.

For three years the *Unitarian* has kept up its fight against the Western Conference. Its persistent attacks has alarmed some and deceived many. Time has already, doubtless, exposed the folly and the fallacy in the contention of the *Unitarian*. It is, however, in part, time lost. Through these attacks, friends doubtless have been alienated, work has been impeded and the progress of the Unitarian movement delayed. In the judgment of charity there is no excuse for the unmitigated folly of the "issue in the West." It is a folly, however, that has borne bitter fruits; it has introduced distrust where there should be confidence. It has caused the noble men and women who have best sustained, and who will continue best to sustain our cause in the West, undeserved neglect. None of this noble band, however, so far as I know, utters a complaint or asks a favor. They find their reward in doing their work.

It is difficult to understand the present position of writers in the *Unitarian* who maintain that the conference which is trying to lead a movement, is, in fact, a "sect;" that while, in harmony with all Unitarian precedents, it refuses with emphasis to make any doctrinal test of fellowship whatever, it has, in fact, adopted a "creed." For these and other offenses they urge in the columns of the *Unitarian*, upon Unitarians everywhere, to say that the new "sect," with its new "creed," can no longer have the Unitarian name "from us." These words would mean much if there was any power behind them; for they read out from the Unitarian fellowship the whole body of Unitarian ministers identified with the Western Conference, including veterans Unitarian born, some of whom were active in service before these writers had so much as heard of the Unitarian name. It is not enough to placate them that the Western Conference has left for itself all that Dr. Bellows claimed for the National Conference in his first able report as chairman of the Council. It is not enough for them now that the Western Conference has adopted the principle declared in the 10th Article of the Constitution of the National Conference, that none of the statements in preamble or constitution are to be regarded as tests of Unitarianism; it is not enough for them that our conference is in line with Unitarian precedents and traditions from the beginning. The last word of these objectors was, however, in the Philadelphia Conference. With some violation of propriety it was there declared, that some of the old churches, which they generally speak of as the rich churches in the West, could never support the Western Conference again in the old way. This was really the only discordant note heard in the National Conference. In fact, they had no authority to speak for any one of these churches, and what they stated is at the most only partially true. The kernel of fact in the matter is not large. In all commercial places a money-bag has an estimation disproportionate to its worth. The small and shallow plutocracy which they refer to is but a speck of dry rot on the free Unitarian movement of the West. That movement will go on under the lead, I hope, of the Western Conference, at least, so long as that Conference remains worthy of leadership.

SOME men's lives are all warp—thin, sleazy, without filling.

## Correspondence.

DEAR UNITY:—Heber Newton's article in last week's *UNITY* must awaken, I am quite sure, a sense of gratitude on the part of those who desire to see our present denominational controversy settled amicably.

It indicates clearly the attitude which our brethren who object to the position of the Western Conference might assume, without compromising their judgment as to the wisdom of the Western policy.

It may be objected, however, that Mr. Newton's view is from the outside, and so that he regards as easy what after all our conservative friends, within the denomination, find it hard to do. The object of this note therefore is, to call attention to the fact that one of our brethren, who has been decided and emphatic in his criticism of the Western Conference, has nevertheless written out, though perhaps without intending it for such a use, a platform of reconciliation. A recent careful re-reading of Rev. Charles A. Allen's pamphlet on "Christian Enthusiasm," brought to light a paragraph which seems as if it must have been written in the same spirit in which Heber Newton wrote his communication. The paragraph referred to is as follows: (Christian Enthusiasm, pp. 19, 20.) "How can our country be made a Christian land? Surely not by putting any mere words into the National Constitution, or by merely calling ourselves Christians, or by professing discipleship to Jesus, for we want realities, not names; but by making his humanitarianism a controlling power in our national life, arbitrating in the present dissensions between rich and poor, guiding our treatment of the Chinese and the Indian, energizing and humanizing our charities, making our religion more Christ-like, and prompting men and women even to go and live among the lowest classes, so as to understand their needs and win their trust. Our social and national life, even our church life, is pitifully lacking in Christian humanity. Jesus is adored, but his spirit is not yet all-pervasive. Millions take the Christian name, but Christ's enthusiasm is rare. The Christian life is still the narrow way, and 'few there be that find it.' We still need the baptism of the spirit that Channing hailed—not ethics merely, but Christianity. And when we have pervaded our nation with this divine enthusiasm, we have really Christianized it, whatever be the religious names that seem to divide us."

It seems, even upon a close reading of this paragraph, as if Mr. Jones, or Mr. Gannett or Mr. Effinger might have written it in a *UNITY* editorial. It would not be strange to hear these gentlemen say even that we need in this country not "ethics merely," for they surely preach a gospel of human good, which not only finds its near motives in human need, but also looks, for its higher inspiration, upward to the spirit of God. Only they agree further with Mr. Allen that not much is to be gained by "putting any mere words" into constitutions, or by merely "calling ourselves Christian," or by "professing discipleship to Jesus." They too "want realities, not names," and doubtless believe with all their hearts that "when we have pervaded our nation with this divine enthusiasm, we have really christianized it, whatever be the religious names that seem to divide us."

Why cannot these words of Mr. Allen be the meeting point of us all? Why can we not just here shake hands and remind ourselves that in the essential aim we are spiritual brethren?

I certainly trust that Mr. Allen will not take back his liberal words, and will not try to show that they are inapplicable to the kindly and fraternal adjustment of our differences.

E. B. PAYNE.

LEOMINSTER, MASS.

How many a good dinner has been spoiled in the eating of it.—*Table Etiquette.*



## Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

### DOES GOD ACT ON THE GOLDEN RULE?

A SERMON PREACHED AT THE UNITARIAN CHURCH OF MANISTEE, MICH., OCT. 6, 1889, BY REV. A. W. GOULD.

Published by the Congregation.

"Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets." Matt: 7: 12.

Four hundred and fifty years ago, when all Europe was gazing in awe at the "Meteoric Career" of Joan of Arc, one of the bravest defenders of France was a rough warrior named La Hire. He was a good soldier and a good general, but not a good man—at least not good judged by the standards of to-day, though quite up to the ideal of the fifteenth century. He swore like a pirate, he pillaged the country to supply the wants of his troops, yet he fought bravely for his native land, gave his whole life for her at a time when the English were trying to crush the national spirit out of her and make her only a province of England, and when he was reproached for robbing the people to support his soldiers, he declared that God himself would be a robber if he were a soldier in France at that time; when bidden to stop and confess himself as he was galloping into a battle, he said he was too busy killing Englishmen to have any time to confess; but he did leap down from his horse and fall upon his knees as he entered the battle, and offer up this laconic prayer: "O God the Father, do thou to La Hire, as La Hire would do to thee, were he God and thou La Hire."

That is an application of the Golden Rule that is not often made, yet it is an application that Jesus himself makes in the verse before the one in which the rule is stated: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them which ask him," and elsewhere he bids us be perfect even as our Father in heaven is perfect. God is to set the example of perfection. If the Golden Rule is the supremacy of the law and the prophets, is the summary of all right-doing; surely no being can be perfect who does not keep that rule. Therefore God himself ought to keep it above all others; if he does not keep it, then either God is not perfect or else the Golden Rule is defective.

A moment's consideration will show us, I think, that the popular God of Christianity does not act in accordance with that Rule. Every form of the Christian religion teaches that Jesus came into the world to save men from the sin and suffering into which the disobedience of Adam had plunged them. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," are the words of Paul. Now sin and suffering were caused by the Devil, we are told, and the Devil was created by God. I do not suppose any one would dispute that who believes in the Devil at all; and if God created the Devil he must have known just how crafty that old serpent was; yet, after creating him, he went to work and created Adam and Eve, and made them so weak that they could not withstand the temptation of the serpent. And then he did nothing to keep that temptation away from them; when they yielded to it, he punished them and punished all their unborn descendants too. God cursed the earth which he had just created, that it should bring forth thorns and thistles, so that only by the sweat of his brow should man eat food from that time forward. And God cursed the woman too, so that pain and sorrow should follow her through life; He cursed the serpent also; in fact, God seems to have cursed right and left when he found out what had happened. Yet little did his cursing help matters;

the mischief was accomplished. Sin and sorrow and death were in the world, and they have stayed in it down to the present day.

No! Paul and the other disciples thought that Jesus was to set up a kingdom in which there would be no more death, nor sorrow, nor sin. Now if God actually did do this, can any one—even his most unscrupulous champion—say that he acted on the Golden Rule? Did he do to those poor creatures in the Garden of Eden as he would have them do to him under like circumstances?

Think of the millions upon millions, and the billions upon billions of helpless babes that have been born into this world since then, all born under the curse of God, born to sin and sorrow and death by no fault of theirs!

A few only of those myriad victims of God's misconduct he has saved, not through any merit of their own, not because they were less sinful than others, but because they cast their sins upon Jesus, and so the obedience of Jesus was counted as their obedience.

But the great majority of them have been plunged into an eternity of misery. Now has God done by these His poor creatures as he would be done by? Of course he has not. Any one, even a heathen, could see that.

The God of the church then is a partial imperfect being, judged by this rule, which he is himself said to have laid down. But you and I no longer believe in this God of the church, and I doubt if many intelligent church members really believe in Him, or the Devil, or the Garden of Eden. Yet, if we reject this God of tradition and put the God of reason in his place, does that help the matter? Even if there was no such thing as Adam's fall, this world is nevertheless filled with sin and sorrow and death. No one can deny that God, even the God of reason, must have created these human beings that we see about us in wickedness and want and woe, and if God made them, made them as weak and miserable as we see them, can we honestly say that He has done by them as He would Himself be done by. I do not ask this question in any spirit of irreverence, nor do I mean to imply the least doubt of God's justice. God must be just. I believe that as firmly as I believe in my own existence. Yet, as God made us to reason he certainly intended us to reason about his treatment of us. "Come, let us reason together," an ancient prophet represents Him as saying, and the modern prophets and seers of science learn all that they know of God and his ways by reasoning together with Him. And in judging God by the Golden Rule I do not assume that this rule is binding, because it happened to be uttered by Jesus; it had been uttered long before Jesus spoke it; it was current among the Jews in his day as a popular summary of the law. It was current among the Greeks, the Hindoos, and the Chinese centuries before the time of Jesus. Augustine asserts that every nation admitted it as the truest rule of conduct, and he is right in that assertion, and just because all peoples have accepted it sooner or later, it seems to me to be a true rule of conduct. It must state what all men feel to be their duty, however much they may fail to keep it in practice, and if it is the highest and noblest rule for men, why should we not also apply it to the acts of God? Shall we not dare to say with Whittier, that

Nothing can be good in Him,  
Which evil is in me?

How shall we justify God then, when judged by the Golden Rule? We cannot do it by the old theology, as we have seen. Those who hold the old theology admit that God cannot be justified by any human standard. He can only be justified by asserting, that whatever he does is right, however wrong it may seem to us.

For that theology affirms that God cursed this world because it did not turn out as well as he expected. If this world be a failure, whose fault is it and who ought to be punished for it? If

a watch is a failure, you do not, if you are a reasonable man, curse the watch, but the watchmaker; if anything or anybody is to be punished it is surely not the poor watch. But the old theology accuses God; of cursing the watch which he had himself made and wreaking his vengeance upon it because it did not keep good time. It accuses God of what would be the grossest folly and injustice of man.

But there is a new theology shaping itself out of the thoughts of those who have received the great revelation of the nineteenth century into their hearts, a theology based not on a new interpretation of a few texts of the Bible, but on a new interpretation of the whole universe, and this new theology does not accuse God of injustice. It does not accuse Him of breaking the Golden Rule. It claims that he has kept that rule in the noblest and grandest way. It differs from the old theology something as the new astronomy differs from the old. The old astronomy, as you know, assumed this earth to be the centre of the universe; all there was to the universe was just the solid level earth and the crystal vault resting on it; but when men tried to understand the motions of the heavenly bodies on that theory, they could see no system or harmony in anything. The planets seemed to move now fast, now slow, now forward, now backward. The whole heaven on which they traced their course was "with cycles and epicycles scribbled o'er," as Milton says. When an astronomer tried to explain this Ptolemaic system to a Spanish king, the king declared that if God had consulted him before creation he could have given Him some good advice, so utterly absurd and meaningless did the whole complicated scheme appear. But the new astronomy gives us in the solar system a beautiful and harmonious whole. This earth is no longer the beginning and end of all things. It is only one tiny ball in the great mechanism; the courses of the planets are no longer blind and aimless wanderings, but symmetrical orbits about their great life-giver, the sun; the chaos of the old scheme has changed to the cosmos of the new, and this change was made possible by the telescope, which simply increased the range of man's gaze, gave him the power to see farther than before, to see right through the vault that had hemmed in the gaze of our fathers, to see across the limitless fields of space, and so find our own true position in the universe.

So the new theology was made possible by an increase in the range of man's vision. Our fathers saw only the little space of human history included in the records and traditions of man. Five or six thousand years at the most was all that their vision could cover, and they thought that this tiny period was all that there was to the world's history; judging God's work by this small section was like judging the universe by regarding this earth as all there was of it. Judged in that way everything was chaotic, inexplicable, beginning in incompetence and failure, and ending in outrage and injustice. Surely it is, however illogical it may be, not irreverent to say that any sensible and just man could have given God good advice, if God had deigned to consult him before creating that hapless pair in Eden. But of course the creator cannot be less just and sensible than any of his creatures. No stream rises higher than its source, and so there have always been men who could not believe this Ptolemaic system of theology, even though they had not the facts wherewith to refute it. Such men, noble and just as they have often been, have been stigmatized as infidels and atheists. But now, I venture to assert, there is not one scientific man of note in all the world who is not an infidel and an atheist in the same sense as were these disbelievers of old. For the facts have now been found to refute the old theology. Out of plants and animals living and fossil there has been made a telescope, as it were, which

extends man's mental gaze over the limitless fields of time as the physical telescope extends his bodily gaze over the fields of space, and as the solid firmament melted away into the glorious universe sweeping in endless vistas on every side, so the solid earth has broken up into endless vistas of past life. The six thousand years ago with which the old theology begins seems to the new theology no farther away than the mountain top, on which the old heavens rested, seems to the new astronomy, and as the first thing that Galileo's telescope saw was that the earth moved, so the first thing our new telescope reveals to us is that all creation moves,—that this world is not a fixed, stationary affair, finished six thousand years ago, but that it is a growing, living organism. During the past six thousand years it has been growing, growing steadily better. The gloomiest pessimist will not venture to deny that. But not for six thousand years only has this world been growing, millions upon millions of years it has been gradually evolving, passing from glowing gas to water and earth and air, to plant and animal and man. That is what we see with our wider range of vision. We see that God started with circling masses of matter and he has already reached man. Now is that a failure or a success? Is a thinking mortal like Emerson or Jesus or Socrates, not better in every way than a clod of earth in your fields or a million cubic feet of glowing vapor? and can we not say that God has treated the gas, the earth, the plant, the animal, has treated all the elements that have combined to evolve man as he would himself be treated? Has he not acted on the Golden Rule in thus leading his creatures up through all these successive stages of being, till they have reached a position where they can feel and think and reason?—can even understand their creator in some small way?

I think everybody would admit that God had acted on the Golden Rule, if all men were like Emerson or Socrates or Jesus. But all men are not like them; yet their existence proves the possibility of passing from earth to an Emerson or a Jesus, and if one man can climb so high why cannot all men? Is there any thing to prevent you or me from being as good in our way as Jesus was in his? Did God make Jesus to be a good man in spite of himself? If so, then Jesus deserves no praise for being good, any more than a good steam engine does. A Jesus is morally no better than a Nero, if God made them both to be just what they were. But if God gave them the choice of good and evil, then he gives it to all of us. We can all in our way be as good or as bad as a Jesus or a Nero in his; if God did not make it possible for any to be bad it would not be possible for any to be good. We would never know what light was were there never any darkness. All the electric lights of the world might be flashing at noon and we should never know it. Their light would never be seen in the sunshine. But let the sun set and night come on, then we see their brightness far and wide; "even so shines a good deed in this naughty world," as Shakespeare says. But if it were not a "naughty world" the good deed would be as invisible as an electric light at midday, and the good deed would be unknown even to the doer of it.

Goodness would be an absolutely unknown quality if there were no evil to distinguish it from.

Therefore there must be evil in this world. But why need there be quite so much evil? Why need a good man, after he has proved himself good, still go on suffering and struggling against evil, till finally he ends his life on the cross, as Jesus did, or at the stake, as did the countless martyrs of the Inquisition? The new theology does not attempt to answer all the questions that may be asked about God and man. It confesses its ignorance on many points where the old theology claimed to be most fully informed, and



yet I think it can at least suggest an answer to this question.

As this world is a growing world, it is not enough for a man to be simply good. God wishes him to grow better, steadily better, as long as he lives, "out of seeming evil still educating good, and better thence again in infinite progression," and the only way a man can grow better is by conflict with the "seeming evil" of the world. He can rise only by trampling it under his feet. He can grow stronger only by wrestling with temptation and sin, wrestling for himself or for another. Whom the Lord loveth He chasteneth, is the old proverb. God wishes to improve the good and to reject the bad. He wishes this whole world to be filled with men who have chosen the good and held fast to it, while He seems to wish the evil to be broken in pieces and trampled under foot till it disappears from the face of the earth. So He sends us through the furnace of affliction as the potter puts his vessel in his furnace. The poor vessels are cracked and ruined by the heat, but the good vessels are made a thousand fold better. If you should visit some of the great potteries of Dresden or China, and should see all the broken ware scattered about outside, you might think that it was hardly worth while to build such an enormous factory to make such poor stuff as you see. You might well think that the clay had better be left in the earth where it would at least help support man by raising food for him; so if you judge God's handiwork by the rejected vessels you will think some of his creatures hardly worth the clay of which they are made. But when you go into the ware-rooms of the pottery and see the splendid specimens of perfect ware, you will change your mind. In this way must you look at the splendid specimens of God's handiwork to see what he is doing, not at the rejected rubbish.

But is there any rejected rubbish in God's workshop? If you should take some of those rejected cups and pitchers, cracked, discolored, misshapen as they are, and should show them to some savage in the heart of Africa, I dare say he would think them perfect and would give all he had to secure them. And so the souls which we think of as rejected and ruined, are not bad at all judged by some lower standard. I doubt if there is one man to-day in Manistee or all Michigan—even in our prison—as bad as scores and hundreds of the noblemen and the clergymen of Europe were eight hundred years ago, so vastly has the standard of goodness risen in these centuries.

But even if some of these souls were rejected for the good of the whole, even if some of the noblest souls of earth have suffered an undeserved and disproportionate amount of agony, the new theology helps us to climb to a point of view where we can still see that God is just and right. It shows us that God has a great plan in this world, a plan that has taken millions of years to execute, but a plan which has already brought an Emerson and a Jesus out of the dust, and the execution of that plan seems to require the earnest and self-denying co-operation of man with God. God is letting us fight His battles. Like some great general, He uses us to win His victories. We fall, but the victories are worth the price. When Hannibal, that matchless general, met the Romans on the field of Cannæ, they outnumbered his forces two to one, and to win his great victory against such overwhelming odds he had to sacrifice a few of his bravest soldiers. He put them far in the van, to concentrate on their little band the attention of the foe; and so the foe came down upon them and overwhelmed them, rolling them back and trampling them down beneath their victorious feet. The enemy thought they had conquered the great Hannibal at last. Perhaps even his own soldiers who fell thus unaided thought all was lost. But all was not lost. With clear eye and calm brain that great general watched the tide of

battle, and when the right moment came he sprang forward with all his veteran reserves and swept around the Roman host and cut them down almost to a man; if his dead warriors could have risen from their bloody graves for one moment it would have been to thank their general for deeming them worthy of dying to win his greatest victory for him.

Thus God has deemed some souls worthy of dying to win His greatest victories for Him. Jesus was such a soul. God let him fall unaided in the van of the great battle two thousand years ago, and as he sank beneath the victorious foe, he thought all was lost. He thought God had forsaken Him. His dying cry was that terrible reproach against heaven: "My God, My God! Why hast Thou forsaken me?" But God had not forsaken him. God waited till the right moment came and then swept down upon that old heathen world and won His battle of Cannæ, till even his bitterest enemy was fain to admit, "O Nazarene, Thou hast conquered."

So God deemed the heroic souls of Bruno and Huss and all the countless squadron of martyrs worthy to die that He might win this glorious victory of intellectual and spiritual freedom, a victory the fruits of which you and I are enjoying this Sabbath day; and so God lets many a heroic soul go down to the dust in defeat, despair and death. And if that were all, if each soul ended there, God would still be justified. We can see enough of His grand plan to have some faint forecast of the glorious result its completion will bring. For God's plan is not completed yet. We see only the half-molded vessel, the unfinished work. But we see enough to make us willing to die in the van, die and be forgotten if so be we may help win the victory. But do we die? Do the heroic souls perish forever as they sink in defeat and death?

Do you know how they make the very costliest porcelain ware? When the vessel is fashioned of a certain finer clay they wrap it about in common earth, cover it all over with a layer of ordinary clay, and then put it in their hottest furnace; the fierce heat burns and cracks the outer wrapper, but when the heat is over and the vessel withdrawn, that dull, fire-scarred outer wrapper falls away, leaving the purest, most transparent and most precious of all earthen vessels—so clear and beautiful that it seems no longer of earth, but rather of some precious stone or rich crystal, fit for the table of a king. Why may not the wrapper of clay fall from these noble souls, leaving them pure and precious, vessels fit for the noblest uses of God? The fiery furnace of affliction only helps them the quicker to their glorious transformation. Can we not be sure, then, that God treats us just as he would Himself be treated if He were in our places, just as we would wish to be treated if we had His knowledge and His wisdom? Can we not say with the Psalmist, "Though He slay me, yet will I trust in Him?"

### The Study Table.

From *Over The Border*. By Benj. G. Smith. Chicago: Charles H. Kerr & Company. Cloth, pp. 238. Price \$1.00.

Not from any country on earth, near or far, but from over the border of the Land of Evermore does this book purport to come. The writer gives the story as from a spirit who tells of his awakening after bodily death, of meeting friends, of celestial visits and vocations, and of homes in the "many mansions"—using this method to show "that death is but the beginning of a higher life." While not without clear marks of the later thought of the author, there is a large infusion of Swedenborgian opinions in its pages. Much is told us of the life beyond which is inspiring, rational and full of interest, but the suggestions of spirit return are faint and few, and in this respect the book will hardly meet the hopes and wishes of a growing multitude to-day. Yet it is

valuable and significant. It tells "between the lines" of the coming of a new element in our literature, which is to be made richer and more noble by the conception of one eternal life, natural and real here and hereafter, and of man as a being of untold spiritual capacities and infinite relations, catching glimpses through the gates ajar of heavenly visitants, who come naturally as helping friends, not by weird magic or miracle as ghosts or goblins. The opening chapter begins as follows:

"When I recovered consciousness I found myself in the midst of a woodland scene, as if I were in a well-kept park; and there was an entire absence of anything offensive whether to the ear or to the eye. A profound stillness prevailed, except as broken by the songs of birds and the hum of insects. At first I thought myself alone, but presently observed some persons moving about. Two of them came up and asked if they could do anything for me. They evidently saw that I was a stranger there. Their manner was kind and courteous, and I ventured to inquire where I was and what had happened to me, for I was very far from being clear on that point.

They told me I had just left the world in which I had been born and in which I had lived so many years, and was now come into a higher life, and that of course many things must at first seem strange to me.

This seemed scarcely credible, as I had not missed my body, being still, so far as I could see, in full possession of it. But it now began to be plain to me that I had undergone the great change, and had entered the normal life. A wish then arose with me to see some of my relatives, and when my newly found friends perceived this, they asked me a few questions, with a view doubtless to learn something of my interior life and inclination. Very soon they said I should be likely to find my relatives in that neighborhood, and that if I would walk some little distance toward the east, I might meet some of them, as they possibly had an intimation of my arrival."

For about an hour the walk led through a landscape of celestial beauty, when "there appeared as my path led around the foot of a hill, a cottage in the midst of a garden and orchard. It had a very pleasing appearance, being partly covered with vines and climbing roses. Two ladies stood at the door, and presently seeing me, came to meet me. They wore little garlands of red and white roses, and were accompanied by pet birds, like doves, that flew about them and sometimes alighted on their shoulders. They were a sister and daughter of mine who had died in the same hour, perhaps at the same moment, though a thousand miles apart, and who had been in the spiritual world about thirty years. A short time after the death of my little daughter Serena she came and sat at my bedside, but not alone. There was some one with her who, when I heard of her fatal illness some weeks later, I concluded was my sister Agnes, the letter informing me of her death not coming to hand till several weeks later. My sister was about thirty years old. Serena was not more than three years old, but was now, as a spirit, a full grown and attractive but very young looking woman. My sister had entered the spiritual world in the prime of life, and retained much of her old form and features, though improved in both. No introduction was necessary, the recognition being mutual and complete."

A wedding is described, and music and art schools and spiritual teachers enrich the heavenly life. Of the influence of the spirit world in our lives here this is well said:

"What then is to hinder the flooding of the human mind with light from the spiritual world to such an extent as to bring all men under the dominion of truth, with accordant life? From the enormous progress making in the heavens and the spiritual world must inevitably come the gradual and possibly rapid elevation of men in the natural world; just as with the individual man the mind when filled with Divine faith and charity turns heavenward the course of life on the natural plane. It is to the spiritual world, as to the mountains from whence help cometh, that we must look for that light in the understandings of men everywhere that shall illumine the path of life while not in the least interfering with freedom. The increasing numbers and power and constantly elevating character of the men of the spiritual world will cause that the human natural will constantly become weaker relatively, and the force of the spiritual relatively greater."

Here are a few of the "Adversaria" or maxims, of a wise head master:

"A true idea of God is an inexhaustible source of wisdom, and as it were 'a well of water springing up to everlasting life.'"

"The extinction of faith in God would be for man as if the sun should be blotted out of the sky."

"The Divine life in man is the only means of raising the world into order natural and spiritual, and the descent of the Divine is what we should ever pray for, as being that force which will transform not only man, but nature through man."

"The condition of man in the world can be raised only by the moral and intellectual elevation of individuals. Society in the mass will be raised in proportion to the numbers of individuals regenerating within it."

"As man could not exist without God, so neither would it be possible that God should exist without man as the recipient of His life, and for whose creation and eternal elevation alone He lives. God can exist only by giving the Divine to man. For man there is nothing real but God, and for God nothing but man."

It is to be hoped that this volume may have the wide circulation attained by like works in the past few years, for the time is ripe for looking "over the border."

G. B. S.

*Priest and Puritan*. Brentano's: New York, Chicago, Washington, London, Paris. Paper, 50 cents.

A new religious novel whose motive is toleration of all faiths and appreciation of the good in all. The characters are few, and each stands rather too obviously for a type. Rev. Charles Foster is a conscientious but narrow Methodist, Father Le Grand a Catholic somewhat idealized, in respect to his dispassionate breadth of view, Ernest Foster a noble young man of undefined creed but positive character; Agnes Gleaucaude a lovable girl whose Catholic training has not destroyed her individuality; while the one thoroughly grand character in the book, though left in the background, is Humphrey Morton, the man of no church, yet supporter of all churches, who says: "The object of life is to do something; to develop the world and ourselves, and to develop both in the right direction." The dialogue throughout the book is well sustained, making better reading than the narrative. The conclusion is disheartening: the lovers are united on a tacit treaty to leave religious questions undiscussed, and finally Ernest, by his Catholic wife's advice, is led to unite with his father's church, though nothing goes to show that its teachings are any the less repugnant to his deepest convictions. The book is one that tends to confuse rather than to stimulate thought.

C. H. K.

*The Heritage of Dedlow Marsh and Other Tales*. By Bret Harte. Boston: Houghton, Mifflin & Co. \$1.25.

Four stories of the far west, told in the author's own marked style. We can almost forgive the petty trivialities of the first three—yes, and of the author's other recent books beside—when we come to the pathos and humanity of the last story of this little volume. "Captain Jim's Friend" is worthy of the hand that wrote "The Luck of Roaring Camp."

C. H. K.

*Speaking Pieces*. For little scholars and older pupils. By Ellen O. Peck. Boston: Lee & Shepard.

This collection of original recitations and dialogues will doubtless be of help to teachers who are puzzled to find new and short pieces for their scholars. Some of these are quite good, but probably the best teachers find no lack of material in our standard literature, and it is almost a pity for young people to spend their time memorizing any poetry but the best, and that which will always afford them satisfaction.

E. E. M.

*Every Day Business*. Arranged for young people. By M. S. Emery. Boston: Lee & Shepard.

This little book contains many valuable hints to young people concerning the practical details of postoffice business, taxes, banking and investment, letter writing and the like. Such knowledge is usually supposed to come by nature, but that it does not, many postoffice clerks, banking officials, and others would doubtless testify.

E. E. M.

WHERE religion, industry and temperance, the truly undivided trinity, rule in harmony, in true pristine unity, there indeed, is heaven upon earth—peace, joy, salvation, grace, blessedness.—Friedrich Froebel.

THERE is a greater advance from the infant to the speaking child, than there is from the school-boy to a Newton.—Quoted by Froebel.



## Dales from the Field.

**Boston.**—There is a steady increase of social Unitarian Clubs, not only in the New England cities, but in suburban towns. Interior church conferences find added vigor in church work coming from a cordial banquet gathering with essay or one or two set speeches and after discussions. Of course these clubs are not peculiar to New England, yet in an inexpensive form more of them exist here than in the South or West. They are a force different from the influence of the Unity Club or the Guild. Often they excite as much interest in a county as the Lyceum system of lectures formerly brought about.

—Rev. William P. Tilden lately made a short stay about Boston. He took part in dedicating the new meeting house in Concord, N. H. His address was a series of happy stories of reminiscence. He was four years a preacher there—till the splitting question of anti-slavery divided him from his parishioners of 1847. He suggested that "if his leading people had then known that all the slaves in the U. S. would be free twenty years after, they would probably have kept him longer in their pulpit. But then they could not have had as pastors such good ministers as his successors, Rev. Messrs. Woodbury, Mussey, Farrington, Lovering, Bean and Gilman."

—Rev. F. H. Hedge sent an original poem for the occasion.

—Rev. Edward E. Hale preached the sermon. —On Monday, Nov. 11, Rev. A. D. Mays gave an essay on Mr. Bellamy's Common School before the Monday Club.

—The A. U. A. building was, during all last week, a busy hive of church committees consulting on the work of the Philadelphia Conference, and planning new work on the suggestion of the Philadelphia inspiration.

—Rev. C. A. Bartol has resigned the charge of our West Church. The society will unite with another in the city, or possibly dissolve and distribute their property in church uses.

—The A. U. A. will receive the portraits of Rev. Dr. Lowell and Rev. Dr. Mayhew.

—The Normal Teachers' Meeting of Saturday, Nov. 9, in Channing Hall, was assigned to the Rev. F. B. Hornbrooke for his lesson on a Capernaum Sabbath day in the time of Jesus.

—Rev. F. H. Hedge continues to keep in fair health by his enforced habits of retirement.

—From the *Lend a Hand* office will be sent out a new monthly magazine, *The Lookout*, for juvenile reading. The cost is one dollar a year. Rev. E. E. Hale will start in it a new serial story.

**The Chicago Unitarian Club** met at the residence of Mr. W. C. Dow, 473 Orchard street, Tuesday evening, Nov. 12th. It being the annual meeting, Mr. Shorey, the president, gave an address, reviewing somewhat the present condition of Western Unitarian work and the action of other Unitarian organizations. In accordance with the vote of the Club a committee was appointed to nominate officers for the coming year and report later in the evening. Rev. H. T. Root, of Hinsdale, then read a very interesting paper, modestly entitled, "Some Reflections upon Socialism." It was characterized by earnestness of thought and feeling. The essayist showed the difficulties encountered by laborers when competition was the governing principle in business, and that so called free competition found the laboring classes far from free to change employment or location because of lack of skill or means, or when possessing homes, from inability to dispose of them. The influence of the church was shown to be generally directed in one of two lines, either toward cultivating resignation to endure the evils of life or devising methods of removing them. An earnest discussion followed, in which Messrs. Shorey, Marshall, Felix and Root took part. By a hearty vote the thanks of the Club were extended to the essayist for his interesting essay. The committee upon nominations, consisting of Miss Emma Dupue, Mr. Wanzer, Mrs. Ware and Mrs. Dow, reported in favor of re-electing the officers of the previous year. The report was accepted and adopted. An opportunity was then given for friends to join the Club and for renewal of memberships. After the serving of refreshments the Club adjourned.

MRS. E. A. WEST, Secretary.

**Jamestown, N. Y.**—Rev. Henry Frank has resigned the charge of the Independent Congregational Church of Jamestown. In his letter of resignation he says: "It is manifest to me, that for the sake of the future years of labor which perhaps yet await me, and out of the necessity of husbanding such physical vitality which is so essential in the prosecution of mental and spiritual labors, I must withdraw from the arduous field of toil, and give myself at least one year of perfect mental rest and quiet." He is making his last Sundays especially interesting to his people by a series of sermons on the following subjects: Sunday evening, Nov. 10.—The Hydra Head of Monopoly; or Have the Laboring Classes a Real or an Imaginary Grievance? Sunday evening, Nov. 17.—The Social Condition of the Laboring People; or, the Problem of Poverty. Sunday evening, Nov. 24.—Capital and Labor; The Balance of Interests and the Point of Divergence. Sunday, Dec. 1.—Are There Any Remedies? Strikes, Arbitration, Co-operation, Social Regeneration, etc. Notwithstanding the urgent wish of the people to have him remain with them, it is

his present purpose to go to the Pacific coast early in December, and remain for at least a year.

**Cleveland, Ohio.**—The Unity Club gave a public meeting in Unity Church on Wednesday evening, November 13. Rev. F. L. Hosmer gave a talk upon "A Day in Pompeii," illustrated by fine stereopticon views thrown upon a screen twenty feet square. The meeting was largely attended.

—Says a correspondent: "A large and appreciative audience enjoyed Mr. Hosmer's charming talk, which was illustrated by many interesting views. Mr. Hosmer has thoroughly explored the exhumed city more than once, and his views were carefully selected to aid him in his aim to reproduce the life of the city of two thousand years ago in both its public and domestic phases. He has been invited to repeat his lecture before the Young Men's Hebrew Association, and will do so soon."

**Germantown, Philadelphia.**—The *Daily Independent*, of Germantown, of Nov. 11, devotes a column to a report of a lecture by Rev. John H. Clifford on the "Sunday Question," the first of a series of monthly lectures in the Unitarian Church. Mr. Clifford concluded his able address as follows: "Right conduct, on Sunday and on all days, will make holy time. To live right is to work for all the ends of being. It is lawful to do good every day. It is not lawful to do evil any day. Man is lord of all days wherein he does well."

**The Kingdoms of Nature; or, Life and Organization from the Elements to Man, being a Following of Matter and Force into Vitality, Vitality into Organization, and Organization into the Various Types of Being, Culminating in Man.**—By Ransom Dexter, A. M., M. D., LL. D. A valuable book of reference to accompany the study of any works on evolution. It contains nearly 400 illustrations, many of them full-page, with a copious glossary of biological terms. Large 8vo., 515 pages, half morocco, gilt edges, reduced from \$6.00 to \$2.25; cloth, sprinkled edges, reduced from \$3.50 to \$1.75.

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## THE PRIMROSE.

A primrose I, when wintry wind  
Doth blow so cold and shrill,  
I look on earth with glances kind,  
And smile forth my good will.  
I bloom while winter lingers on;  
Ere the snow hath left the hill,  
From the mossy bank I grow upon,  
A place in the nosegay I come to fill.

## THE VIOLET.

Just where the breath of joyous spring,  
Doth scent the air with sweetness,  
The violets their odors bring,  
With pretty grace and meekness.  
By zephyr winds its scent is spread,—  
The modest flower all unseen,—  
It seeks to hide its pretty head,  
It's modest face, with grass to screen.

## THE COWSLIP.

The sweetest treasure for the bee,  
Is that the cowslips hold,  
Their honey'd lips are kissed with glee,  
For bees you know are very bold.  
And fairies, too, the cowslips seek,  
They are so bright and simple,  
So like the smile on infant cheek,  
They are dame nature's dimple.

## THE DAISY.

The star that glitters in the sky,  
Is an eye for the sombre night,  
A lowlier place hath the day's eye,  
But is it not just as bright?  
Mine is an eye that's never dim,  
An eye that never reposes,  
When the sun rests, I watch for him;  
I am the eye that never reposes.

## THE HYACINTH.

I am the hyacinth, flower of grief,  
Will you not let me come in?  
Sometimes a tear will bring us relief,  
Life's battles, e'en sorrow will win.  
Now smell of me, do, you will not repent,  
And then, I am sure you will say,  
Tho' springing from grief, yet sweet is the scent  
I bring to your pretty nosegay.

## ALL.

Our nosegay is made, what beauty distills  
From cowslip and primrose and daisy,  
The violet's fragrance the open air fills,  
And the hyacinth sweetens our posey.  
As smiles come on faces, the kindness show  
That nestles way down in the heart,  
So nature her flowers doth freely bestow,  
And sweet-scented kindness they richly impart.

S. HAMLET.

## A LITTLE GIRL'S STORY.

Yesterday I asked our little daughter, who was five years old last month, to tell me a story. Without hesitation she told me the story, which I give in exactly her own words:

"One day a little girl was holding her dollie. She was sitting in a little rocking chair, rocking away, and she wasn't thinking the least bit where her mamma was.

"And where do you s'pose her mamma was? Well, she was picking strawberries for her little girl; and there that little child was, not thinking where her mamma was, or what she was doing.

"By and by she played with her rocking horse. She played the horse was kicking up its heels, and—I want to tell you—the horse kicked up so high the little girl and the horse and the doll tumbled right over on the floor—this is just a made-up story—and bumped the little girl's head.

"When her mamma came she was frightened. She said:

"O my darling! what have you been doing?"

"And she said: 'I have tumbled over and I broke my doll;' no, let me see—she didn't break her doll. Wasn't it a great wonder she didn't break that doll? She didn't even break one of her ribs. But she was frightened—awfully.

"And after that she went to Sunday school and she had a party. Wasn't it good it didn't make her sick?

"But one day that little girl hurt her foot on the register. Then she couldn't go to Sunday-school. So she wrote a poem to her grandmother."—*Youth's Companion*.

## A BEAUTIFUL FATHER.

"Tell your mother you have been very good boys to-day," said a school teacher to two new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father; you ought to see him!"

"Who takes care of you when he is at work?"

"He takes care of us before he goes off in the morning and after he comes back at night. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner and a good supper when he comes home. Then he tells us stories, and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home; they are both so beautiful."

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves and little things that cost nothing. The father, who was preparing the evening meal for the motherless boys, was at first glance only a rough, begrimed laborer; but before the stranger had been in the house ten minutes, the room became a palace and the man a magician.

His children had no idea that they were poor; nor were they so, with such a hero as this to fight their battles for them.

This man, whose grateful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was many a man in sacerdotal robe in costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstance.—*Scattered Seeds*.

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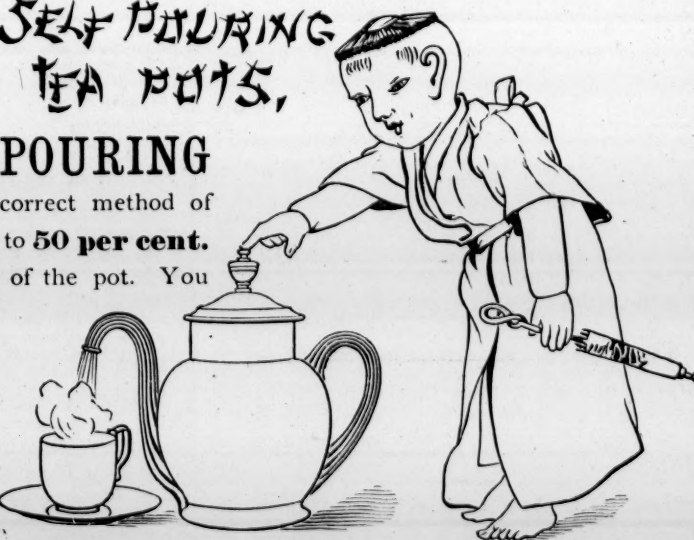
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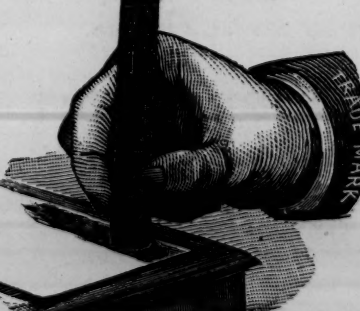
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THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 11:00 A. M. Sunday, Nov. 24, Mr. Blake will preach, subject, "Knowledge of God." Sunday-school at 10:00 A. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Nov. 24, Mr. Jones will preach in the morning at 11:00, on "The Larger Home," a Thanksgiving sermon. Sunday-school at 9:30 A. M. Novel section of Unity Club Monday evening, Nov. 25. Teachers' meeting every Friday evening at 7:45.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

HOLLAND LIBERAL RELIGIOUS SOCIETY, Curran Hall, 350 Blue Island ave., near 14th street. Rev. David Utter will preach Sunday evening, Nov. 17, at 7:30.

## ACKNOWLEDGMENTS.

THE WESTERN CONFERENCE ENDOWMENT FUND.

Amount previously acknowledged in Unity, July 13, \$13,815  
From members of the Church of the Unity, St. Louis:  
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LIBERTY AND LIFE, Mr. Powell's new book, has been delayed somewhat in course of printing, but will be ready for delivery to those who have ordered it within two weeks. The price on publication will be 75 cents, but precedence will be given to orders which are received before publication.

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FROM OVER THE BORDER, the new book by Benj. G. Smith, announced for publication, is now ready, and will be mailed to any address for \$1.00, by Charles H. Kerr & Co. See review on page 93.

WANTED, for the British and Foreign Unitarian Association, one copy each of June 22, July 6, and Aug. 3, 1889. Will some one who can spare these numbers please communicate with the publishers of UNITY?

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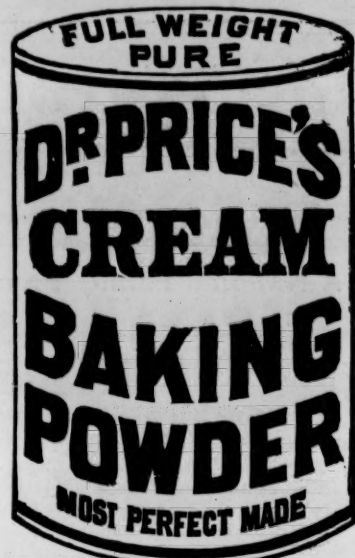
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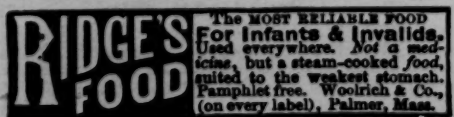
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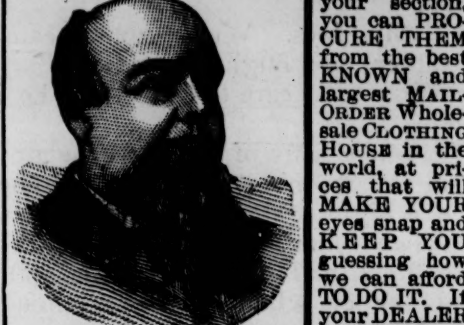
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